

THE THEOSOPHICAL MESSENGER

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THEOSOPHICAL SOCIETY

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The American Theosophical Society

By SIDNEY A. COOK

1. *The Individual Member*

I WAS recently asked what was my vision of the Society and as I have constantly advocated that we should think of things as they ought to be in order that our thoughts may in time bring into physical being the ideal condition of which we dream, it is very much to the point that I should present to you this vision of the Society splendid. For we must have a goal and set our eyes ever on it, seeing it constantly as an ideal towards which the Society moves. If we set the goal high enough, if there is splendor sufficient in the vision, there may be changes in the method of approach but they will all be subservient to the ultimate purpose and all methods, all approaches, and every step, every accomplishment, every achievement will be goalward, for the goal will lead ever onward, ever ahead.

My vision of the whole Society can be epitomized thus:

Every member a server
Every lodge an influence
Every section a power
Adyar a world blessing.

I can conceive no vision of our

American Section that does not take Adyar and our international relationship into consideration, for the power that moves the Section onward and every lodge and member with it is the power that flows through Adyar, and only as we recognize this and keep our tie with Adyar vivid by constant and loving appreciation can the vision materialize. Power is the watchword by which the Section must grow, that mighty resistless power that moves the world onward and that flows in its most benign aspect through our International Headquarters at Adyar.

This vision splendid necessarily implies a purpose, for we can have no servers, no influence through our lodges, no power in our Section, unless there is purpose in our work and unless all who enter the ranks of the Society recognize the value of that purpose. So let us consider what value the Society ought to be to the individual member, to the lodge and the community, to Wheaton and the Nation, and to the world and what the interrelationships should be if our vision is to become a practical reality.

The Society has been called the open road to the Masters and that is its

greatest value, for it is the road for individual members to travel and only as they travel this way of service can lodges and Sections become valuable in the work of the world. The Society's worth lies in its unique ability, through a splendid literature and through the inspiring lives of devoted leaders, to point out the road.

First then, the fulfilment of the vision requires that each member shall travel the open road leading to the Masters. A splendid path leading to a splendid goal! The Society can offer to its members no greater gift than this opportunity to serve, in association with others, on the road. It is something for which gratitude cannot be given in too great a measure—this opportunity to move swiftly nearer to Them by the path of Theosophical service.

Those who realize the splendid destiny of the traveler on the open road serve first in the lodge for there "every member a server" finds first expression. The function of the lodge is threefold: first, to be a channel; second, to provide opportunity for group study; third, to create theosophists who by their service will attract others to the Society.

There can be no channeling of Their mighty power to bless except in the perfect harmony of brotherhood. So "every lodge an influence" requires an exquisite sense of faultless friendliness, of deep appreciation of every other member's efforts to contribute, no matter how unsuccessfully or in how small a measure, to the lodge's work. Realization of the fact that even one unfriendly member can seriously hinder the vital work of a lodge brings a sense of the responsibility of membership and correspondingly of the real value and tremendous worth of that utterly kindly and brotherly member who is friendly to all his fellows. The immense privilege of membership brings with it the responsibility of brotherhood and to fail in that responsibility is to definitely hinder the work of others and of the lodge and of Those who would use it for the distribution of Their blessing. One sees the wisdom of our leaders in maintaining that a declaration of brotherhood be required from all who enter the Society, for on that foundation principle alone can Their work and ours be done.

So in my vision of the Society I see, first, a membership of brothers among whom freedom of thought and opinion exists in a spirit of truest friendliness. It is an idealistic vision but who should be more capable of realizing it than our group of members, in the van of a new order of things declaring brotherhood, and knowing the need as well as the method of setting aside personality for progress, individual and collective?

An understanding of the tremendous potency of brotherliness among lodge members may give us a faint conception of the greatness of the work that the Brotherhood can do by reason of the perfect unity of Their mighty thought power. That brotherhood that exists with Them should be reflected in the attitude of every member, that not a single one by the

least trace of unbrotherly feeling should be a hindrance to that channeling of Their blessing through the lodge centers—for to that end does a lodge exist. This splendid brotherhood of member for member is the first requisite to the fulfilment of this vision of the Society as it should be. That sense of brotherhood will inevitably lead to service in and out of the lodge and in my vision I see every member taking part in some outside activity of citizenship through which theosophical thought may be brought to bear upon that activity. Let no member think himself incapable, for his service may simply be in his membership and in his thinking theosophically, although quite infrequently speaking upon the problems involved. In my vision no member loses an opportunity of gently and tactfully giving a theosophical turn to any discussion and any plan.

Above all, our members must be steadfast. We may have our ups and downs, hills and valleys in our sense of our usefulness, but we should have no ins and outs for even in the valleys we must continue in Their service, never wavering in our allegiance and sympathy and devotion to the Society and its work.

Note: This first of a series of articles on the American Theosophical Society will be followed by others dealing with:

The lodge and the community.

Wheaton, the Section and the nation.

Adyar and its international value.

1932 Convention at Wheaton

Membership approval from all quarters of the Section will result from a decision of the Board of Directors that Convention and Summer School shall this year be held at Wheaton early in August, immediately following Wheaton Institute which will fill the months of June and July. Members who have any understanding of what Wheaton is to become, a becoming to which the two months of Wheaton Institute will contribute, will most sincerely welcome this decision and the opportunity which Convention and Summer School will afford to some hundreds of our members to spend a week or two at the center of the Section. For here at Wheaton is the heart of the Section where the work of Convention and Summer School may go on not only amid beautiful surroundings in a delightful physical atmosphere, but where the delegates may live within the aura of Wheaton created by devoted service and in the spiritual atmosphere of Wheaton as a center dedicated to the service of the Great Ones.

When it is possible to arrange it, Wheaton is the place for our conventions, for Wheaton is something more than simply a place of physical meeting.

Towards Permanent Peace

By H. DOUGLAS WILD

Can there be peace among imperialists? With the roots of war not only not eradicated but as alive as ever in our social organism, can civilization escape the consequences of those courses it still allows to grow unchecked? This is the fundamental question to be argued behind the complicated discussions of the Disarmament Conference now meeting at Geneva.

To Theosophists, to that portion of mankind which "knows," to the builders of unity everywhere, the second day of this month together with the weeks and months that will immediately succeed it is of immeasurable concern. On the map of humanity's affairs time is measured by lines of action, and dates are the intersections of those lines. The enormous practical meaning which events like the World War, or the World Disarmament Conference now beginning, possess for us arises from the fact that we ourselves are the map. At Geneva the lines of the world's potential progress, and therefore of evolutionary time, have concentrated in the individuals who are participating in that most solemn enterprise; but through and around those statesmen, diplomats, politicians and technical advisors run the strands of our very life.

The elements of this pattern of destiny must be understood if the outcome is to be controlled. At the Versailles Peace Conference in 1919, President Wilson's sincere aim to establish a permanent peace was put to the test of the cost of such a peace. French logic, according to Lincoln Steffens in his *Autobiography*, saw that the price of a warless world was the entire abandonment of the policy of domination. This meant not only a "peace without conquest" in the sense of any new conquest resulting from the World War, but it meant also the literal giving up of present empire and all hope of empire, first of course by England, France, and the United States. It is needless, here, to add more than that the price was not paid and that the treaty, when it appeared, was a deliberately imperialist document, the work of chicanery that outmaneuvered Wilson, and a sower of dragon's teeth. But Wilson's price for his concessions was the League of Nations.

There are many considerations which combine to give the present World Disarmament Conference an importance surpassing perhaps that of any other international gathering known to history. Among these is the fact that the decision between war and peace can no longer be evaded or compromised, but will carry with it the fate of the entire body of international peace construction so painfully created during the past twelve years. This is evident from the close relation that has existed throughout between arbitration treaties and the effort to limit armaments. That the gravity of the situation has been realized is indicated by the precautions that have been taken in applying the lesson of the failures of the previous disarmament conferences.

The technical aspects of these failures fell largely under two heads: agenda and personnel. At the Geneva Conference of 1927 and again at the London Naval Conference of 1930 there was no mutually accepted body of facts or terms on which to initiate discussion or establish agreement, while both catastrophes, and that of the Geneva Conference in particular, were further aggravated by the determining of policy by technical experts voicing the predatory aims of economic interests and national prestige. In preparation for the present conference, however, the Preparatory Disarmament Commission, set up in 1926 by a committee appointed for the purpose by the League of Nations Council, has labored four and a half years in the production of a Draft Disarmament Convention, which provides as complete and organized a set of agenda as it was possible to make. The material chiefly dealt with was supplied by answers to seven detailed and exhaustive questions submitted to the Conference nations, covering the most careful definitions of terms and policies. Special care has been devoted likewise to the selection of the personnel constituting the national delegations. Undoubtedly the greatest distinction that marks American representation at the Conference is the inclusion of a woman among our delegates. It is for the American people and not Miss Woolley alone to convince the world of our sincerity and determination by making good that appointment.

With the machinery of agenda and personnel well planned, balanced, and oiled in preparation, it is hoped that the Conference will run. The immediate foreground of aim is the limitation of armament, with reduction and actual disarmament as goals to be achieved in gradual sequence. These are the hopes. But what is the policy of our national administration itself? What activity of guidance or demand remains open to the people? And how shall the people be led with firm and certain spirit to express its profoundest convictions, its deepest life?

For the last four weeks announcements from Washington have been declaring our policy to be one of passivity, despite the suggestion urged from many quarters that we take the lead in a clear stand for disarmament. The existence if not the actual prevalence of an almost incredible thoughtlessness and irresponsibility among minds that should lead is illustrated by three teachers, one a full professor, one an assistant professor, and the third an instructor, in leading educational institutions in New York City. One of these men had not conceived of such a thing as a peace conference occurring before instead of after a war, and had gone to Plattsburgh a few years ago to prepare himself for the next war, a step which he regarded as an inevitable and necessary preliminary to his attending the

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The Uses of Adversity

WE HAVE several times referred to the spiritual value of economic depressions and to the fact that it is the failure to live according to the law that is the fundamental cause of such periods in the financial and industrial side of the nation's life as we are now passing through.

Most of those who suffer in any way as the result of such valleys in the graph of economic progress consider themselves victims of circumstances and meet the situation with resentment, and though the pressure of these circumstances compel an application of the principles that the conditions are intended to teach, the attitude of resentment prevents the experience from having full value.

But there is ample proof of the spiritual growth that the depression has evoked.

"Times like we've been going through make us think deeper and I am happy to tell you that this year, more than any I can remember, I seem to have grasped something of the real. I am facing the future hopefully, with confidence and trust, because I realize the all important spiritual guidance is going to continue to comfort us and shape our destinies—nothing can stop it."

This does not sound like the kind of thing that one hard headed and sup-

posedly cold blooded business man writes to another and yet such it is. Spiritual values are being recognized and are gradually taking a place in individual relationships from which they have been excluded.

And another—"Most of the happiness we get in life comes from sharing. Many of us have learned to put new values on the things that touch our lives—values that are very much nearer the firm foundation upon which our civilization has grown and will continue to grow."

And still another—"So the past year, which in passing has stripped us of worldly goods, yet taught us the true value of our friends. Friendship, sincerity and confidence should have a higher value than in many years past."

These are expressions by men of affairs and our mails are bearing more of such messages in the correspondence of business than for many years. Men who have apparently never had an idea beyond barter and profit are turning their thoughts to inner realities, and the loss of material possessions, the depression and the resulting anxiety and suffering are the cause.

So if we vision truly we shall be thankful even for the stress of the times. There is so much visible evidence of its value, even if our own theosophical knowledge is insufficient to assure us that all things work together for good. And on this foundation, born of a realization of what is real and true, a new prosperity, and a more lasting one if we have truly learned the lesson, will arise.

"Sweet are the uses of adversity which, like the toad, ugly and venomous wears yet a precious jewel in his head."

Our Contribution to Geneva

WE REMIND our members of an unusual opportunity of theosophical service—unusual because of the supreme importance of the occasion and because every member may do his bit unobtrusively and quietly wherever he may be.

The occasion is the Disarmament Conference just commencing in Ge-

neva. Peace is its purpose and every heart and every mind can contribute to its achievement.

Let every member live peacefully, sending thoughts of peace and international good will every day to the delegates at the conference table, strengthening them in their great and sincere purpose—peace. Let lodge officers and others arrange for frequent group meditations, appointing appropriate leadership that in addition to the help of individual members there may be a representative group of the lodge members giving the strength of united peace meditation to this great purpose—the attainment of peace. Large lodges can easily arrange for a different group to meet for a short period each day and others may assign a time when as many as possible may meet every day and meditate together.

As a Society, let our thousands of members realize the opportunity and, because we are members, our obligation to aid in the accomplishment of the world's greatest need—peace and good will. Let February be a peace month in which our knowledge of the powers of the mental plane are put to practical and concerted world usefulness. Let us seriously undertake this duty—the creation of peace. Let it be a nation-wide work of our Society, the promotion of international peace—In Their Name.

Broadcasting Theosophy

The power of the broadcasting services in reaching literally millions of people is thoroughly recognized and although the purchase of time on the air for the broadcasting of theosophical programs represents an expense far beyond our means, we have hoped that some plan would develop by which theosophy might be systematically presented by radio. Therefore, we gladly welcome the following suggestion contributed by a member:

All stations have some time that they have to fill in between one program and another because continuity of program is essential to the holding of audiences. If at the end of a paid advertising program a station goes off the air, it loses the audience that would otherwise remain tuned in for the next such program. It follows that stations would like to have the time interestingly filled in and that all stations welcome suitable data for these short periods between paid programs.

A recent survey by one large station showed that as between orchestral, dramatic, minstrel and beautiful thought programs, beautiful thoughts were by far the most appreciated. Therefore it naturally follows that the stations will gladly accept and broadcast suitable material of this nature, and we know that no more beautiful thoughts can be found than those that are based on our own philosophy.

The member introducing this idea, therefore, suggested that we secure volunteers from among our membership, each to contact and study the programs of one or more stations; that this or another group collect suitable material and send it to Headquarters to be edited and put in shape to be issued to the

member watching the station, who would send it to that station from his own local address. The MESSENGER would publish a list of the stations utilizing this material, together with the hours of their programs, the local member keeping Headquarters advised of all changes.

This appears to be a real opportunity of placing our philosophy in all its beauty on the air. The material would not necessarily all be directly theosophical, but it is quite possible that opportunities to give definitely theosophical talks would result from this helpful contribution to the operators who need just this kind of cooperation for fill-in periods. Will members please offer their services and send in additional suggestions?

Discrimination

It is strange how Theosophists and members of other occult societies flock to the feet of any representative of the oriental races who comes to our shores and declares himself to be a yogi trained or gifted with knowledge to be imparted to all who seek—and pay. It is strange because these members of occult orders, students of the inner nature of things, ought to know that payment is not a condition precedent to the receipt of occult training, and that the teacher as well as the pupil must be selfless, pure and dedicated to service. But stranger still is the fact that these self-appointed and unknown teachers can gain not only hearing but even a following without apparently a question as to their credentials, their standing among their own people, their right to teach, the moral worth of their sponsors, or indeed on any point upon which we would examine a member of our own nation who similarly declared himself the possessor and purveyor of knowledge.

That there is need for the exercise of caution and of the discrimination which Theosophists are in course of developing by practice is evidenced by the effect that some of these so-called yogis and their teachings have upon the unprepared vehicles of many who fall victims to their wiles. Our very first contact with occultism is a warning of its dangers if approached without due preparation of heart, mind and body and yet with discrimination forgotten many cast themselves at the feet of these unknown and unvouched for claimants to sacred powers only to learn frequently at a cost that wrecks body and nerves that there is but one way, the way of individual inner preparation through a long period of effort and of service, only one way to power that is safe and sure.

Common sense must have its place in every occult decision and the exercise of this invaluable commodity combined with a full use of our powers of discrimination requires that we ask questions and examine credentials no less in the case of these visitors than in respect of our own people.

Sure as the earth swims through the heavens, does every one of its objects pass into spiritual results.—*Whitman*.

Dr. Besant's Address to the 56th Annual Convention

Adyar, December 24, 1931

The President rose and said in a clear powerful voice:

Friends, the point I want to impress upon all of you today is that only as you live Theosophy can you spread Theosophy. It is not our words, it is our life, that affects people. And I want each one of you and all whom you have influence with to remember that the man who lives a theosophical life is the best propagandist of theosophical ideas. It is not our words that influence people so much as our lives; our lives if they are unselfish, pure, loving and helpful are the best propaganda of theosophical idea; for it is no good to talk Theosophy unless we live what we talk.

Also, although physically I am very weak, still I am glad it is not quite true that I am absent. I am here.* After all, you know, we have got several bodies; you know that as a theory, don't you? And some of you, I dare say, now and then have various lively dreams, and you can do what you like in your dreams more than down here on the physical plane. That is literally true. The more you can use the higher bodies, the more you can help the people among whom you live. Now you can only use the higher bodies by living Theosophy, so that every one of you in proportion as you live the theosophical life, becomes an active propagandist for theosophical ideals. Do not imagine that because you are not learned, because you do not know many foreign languages, you cannot influence people all over the world. You can because they see your life, and they translate that life into their own language. If you do a kind thing and people see you do it, you do not have to tell them it is a kind thing—they will see it is, and they will say to others: "Oh, so and so is a Theosophist, so we know he will be helpful." Never mind a man's speech, it is his actions that matter. And if you can get that into your mind strongly, so that it influences you every day and all day long, you are not only helping those around you, you are teaching others how they can help by working on the higher planes of our being.

Most of you are afraid to trust yourselves; but that is a great mistake. The deeper you go into yourself, the more the real you can be trusted. The weakest among you physically may be very, very strong on the higher planes. Give everything you can, and there are plenty of Devas, as we call them, or fairies if you like that word better, who take up what you give. They understand it. They see us doing kind things all the time. They say: "Here are people who help others. We can help others by helping them"; and they pour out their life to you who are willing to give it

away. It is not what you hold on to that is your real character; that is your life that spreads its example everywhere round, just as the rose sends out its fragrance much farther than it is able to spread the sight of its beauty.

Learn to trust the Divine in you. There lies your real strength. You *are* Divine. You don't want to look up to the skies to find the Divine; look into your own heart, and the Divine is alive in you. It is you who can send out, each of you round himself, the Life that comes from above. Do not be distrustful; that poisons your usefulness. Trust God in you more than you trust God up in the sky, or God down somewhere in the world you don't know where. Trust God in your own heart; and He is always with you, for your heart is always the Life in you, and that Life is Divine.

If only I could inspire you with what I know to be true—that the very best of us is when we pour out love to those around. You know the old story about one of the Apostles of the Christ who was very, very old, older than I am now, over one hundred; and they used to carry him down every day to the meeting, and he could not talk to them but could send out his love to them. And his love went into their hearts and spread in every direction, and his most useful days were the days when he did not talk, but lived the God within him. And so, I say that to you, I say it to myself; often I speak to myself and say: "Oh, you old woman, what is the good of you? what can you do for people?" Then I answer: "Because very deep within me I am God, then I can do all things because I am Divine." Believe that as the reality, do not think of it only as dreams.

I am seeing here* something I said to you here last year, that we are bound together by common ideals, and not by a common belief. It matters very little what you believe; it matters enormously what you are. What you are will improve what you say. There is no good talking unless you live better than you speak. Give the God in you a chance. Open yourself, and pour out to all around you. There must be somebody you can help—some child perhaps who is still perhaps not very strong on his feet. He tumbles down on the road. Do not say: "Somebody ought to pick up that child." Go and do it. Then somebody else will help another child, and presently everyone will be working away helping each other.

And so we shall learn how to love, which is the lesson we have to learn while we are here. It is just because the world is imperfect we can learn to help. We are not perfect creatures, but let us pour out love. Love is always good, even when sometimes its expression may be foolish. You see a baby tumble; as you run to help it never mind that your skirts may get muddled. Your skirts will wash;

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*The address to Convention of the Vice-President, Mr. A. P. Warrington, which had been printed and distributed, had been written in view of the possibility that Dr. Besant might not be strong enough to be present at Convention, and so referred to her absence. Dr. Besant had a copy of this in her hand.

The Vice-Presidential Address

Adyar, December 24, 1931

Brethren:

Our President, who has graced these meetings with her presence for so many years of brilliant and illuminating service, unfortunately is not physically able to be with us today. My regret for her absence is very deep, and I am sure yours is also. But can we not hope that her indisposition is only temporary; that it is caused by duties of a weightier nature in those realms where the larger part of her splendid nature functions, and that ere we meet here again she will be restored to health for further activity in this world that is ill prepared to spare one so superbly fitted to bring to it the enlightened services it so gravely needs? At all events I am sure this will be the prayer of those of us whose hearts are sincerely devoted to the welfare of humanity in general and of our Society in particular.

Under the Constitution of our Society the duties of the President, when he or she is absent, fall upon the Vice-President. And so it becomes my duty to open this Convention and to lay before you a statement of the activities of the Society during the year which has just closed.

But before submitting to you the details of the reports of the National Societies, which have been condensed and assembled for me by our very efficient and faithful Recording Secretary, and which I shall presently ask him to read to you, I should like to bring into my brief remarks the influence of the President by drawing your attention to the inspiring ideals she expressed at the Convention of last year, for they are even more fitting today than they were when she uttered them.

It may be there are a few who will remember what she said then, but I doubt that there are many; for memory in our crowded lives often proves to be but a poor servant, and fails us when we most need it. All the greater need therefore that we be reminded occasionally of the best our ideals require of us in the daily life—always lest we forget.

In her address she made clear the inalienable right that each has to embrace the opportunity we now have of bringing the Elder Brothers into our daily lives. "Each can judge for himself," she said, "how far he cares to come nearer to Them, with all the implications that go with that approach; whether he is willing to accept those implications, to make the changes demanded by them, and thus to learn gradually how to cooperate with the Elder Brothers in our world." She adds: "There are few subjects more fascinating, more attractive; but it is also necessary that we should realize the truth of that which I just quoted from one of them—'You must come out of your world into Ours.'"

Then she mentions the special relation that two of the Masters have with the Theosophical Society, the Society that was in reality founded by Them as a special instrument in the service of Humanity and has been under

Their observation and influence substantially ever since. And what is the nature of the service which Beings so exalted expect of their servers in this Society? Their answer is quoted by the President with her own strong emphasis: "The so-called small services in daily life count as much with us as the so-called greater services"; and she reminds us of the wisdom of this attitude toward service, counselling that it is the little things of life that help us to form the *habit of service*, which could never come about if we waited for the larger opportunities which only come rarely.

The final remarks of the President had reference to what is, in the humble opinion of your present speaker, a fact of the most vital importance to the Society, namely, the fact that Adyar was the place "chosen by the Masters for the Center, to which they sent her (H.P.B.) that she might live there for some time and create there an atmosphere which would make it easy for it to receive. Their influence, or any spiritual influence that was sent." She declares that "there is a direct communication between Adyar and Shamballa" of the White Island of old, and that here it was intended that sojourners might receive real help in the spiritual life. Then she declares that our duty to the Center is unfortunately not being fulfilled, as has been hinted by none less than the two Masters most concerned. Therefore she, as President of our Society, most earnestly appealed to us for help with the Adyar Center. Do read again her address and see how you can help to make Adyar the "Flaming Center" of influence it is intended to be, not alone for the immediate neighborhood, not even solely for India, but indeed for the whole world of Theosophy, and even beyond into all the functions of our modern civilization—a magnificent consummation which can be attained if we will, by right will and by right work.

After calling for the practice of more Brotherhood in our lives, even towards our younger brethren of the animal kingdom, our President closed her impressive address by reminding us of what many of us believe to be very true, that "the best preacher and the best machinery for spreading Theosophy is by leading the Theosophical Life."

These reminders, friends, were not given merely as ethical guidance for the individual, but, coming to us as they did from the President at an annual meeting of the Society, they have all the force which usually pertains to an executive declaration of corporate policy.

Then, let us remember that the existence of the Perfected Men must ever be an inevitable fact of evolution; that it was at the instance of two of these that the Society was founded; that it is by Them that it has been nurtured and sustained from within, and that, if it shall ever reach its high goal in the future, it will be because it has been vivified and inspired by Them, far more than because it has been wisely and efficiently conducted by us down here. Says the President: "It is a personal matter

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Personal Opinions

By L. W. Rogers

A Training School

Perhaps after 27 years of theosophical lecturing and organizing one may venture an opinion on the point of what is the greatest need in the theosophical work today in the United States. To me it seems to be some method of training for class teachers and local lecturers. Our national lecturers hear it said again and again, "If you could only stay here permanently a strong center, with two or three hundred members, could be built up."

The picture is an alluring one. "Two or three hundred members!" What could not such a lodge accomplish? With less than half that number one of our lodges has built a beautiful auditorium on its own grounds and can advertise in a way to bring three hundred "outsiders" to hear lectures. But, of course, national lecturers cannot stay permanently in any city when there are but three or four of them to take care of all the lodges. We need, more than anything else that I know of, local lecturers who can also attract audiences with their discourses, or at least who can teach in a way that will hold a majority of the people that have been interested in a lecture course. We do have a few good class leaders scattered over the country but we greatly need several times as many; and doing without them is a great handicap to the growth of the Society. A national lecturer comes along, gives a few lectures, creates much enthusiasm and enrolls a large study group. In some cases they hold together for months and a number join the Society; but the common experience is that after a couple of meetings they begin to drop out and by the time the lecturer gets around again the next year the class has nearly, or completely, vanished. The very small number of efficient class leaders is one of our weakest points and to strengthen the organization in that matter would be of incalculable value in building up the lodges to greater life and vigor.

It seems probable that lecturers, like poets, are born; that is, if they have pronounced ability it is the result of several lives of work along that line. That type of person does not need a training school. You cannot imagine a training school doing much for Dr. Besant. But such cases are very rare. As for those whose qualifications are not much more than a will to help and a fair knowledge of the philosophy it could do wonders.

Love not the shapely branch,
Nor place its image alone in thy heart.
It dieth away.

Love the whole tree.
Then thou shalt love the shapely branch,
The tender and the withered leaf,
The shy bud and the full-blown flower,
The fallen petal and the dancing height,
The splendid shadow of full love.

Ah, love Life in its fullness.

It knoweth no decay. —Krishnamurti

We can usually get what we really need and earnestly desire. If we go determinedly about it we can undoubtedly have a training school. I have in mind one member who says that he will make a substantial contribution for such a school. There are probably others who can and will follow that example, once a definite start is made, and there are quite certainly others who would promptly take advantage of the school the moment it was ready to function.

How Far Civilized?

Spirituality has been defined as a comprehension of the underlying unity of the race or, more accurately, of all that lives. The spirit of brotherhood is its expression on the physical plane. As the race progresses spiritually, brotherhood appears in the material world. Our lack of sympathy, our callous indifference to the fate of others, registers our failure in moral progress. Nothing more clearly indicates the spiritual status of humanity than the harshness or the breadth of its criminal laws. Enlightenment and liberality (Personal Opinions) are constant companions while ignorance and cruelty are as inseparable as a devil and his shadow.

On the whole the world has made very great progress within a century in ameliorating the harshness of its criminal codes. Within that period England, for example, has abolished many capital offenses and retained but one. Instead of hanging an offender for stealing a sheep, or for helping himself in a nobleman's fruit orchard, murder is now the one crime that is held to be bad enough to warrant the death penalty. Unfortunately we cannot claim so much for ourselves. While in a few of our states the death penalty is abolished for all crimes, in other states there is a tendency toward returning to the cruelty of earlier ages and invoking the death penalty for even minor misdemeanors. Several states have made other offenses than murder punishable with death but the most astounding of all is the law of North Carolina which provides the death penalty for "burglarous entry into a place where anyone is sleeping." Under this reversion to the legislation of the Middle Ages John Moore has been sentenced to death for having entered the room and stolen the shoes of a sleeping girl. It seems utterly incredible that in this day and in this country a sentence of death could be solemnly pronounced by a court for such a cause but such is the fact.

A few weeks ago the president of a great railway said in a speech that was widely reported that if he had nothing and could not get work he would steal. But if some unfortunate fellow decides to act upon the suggestion he will do well to first leave the state of North Carolina where he could be put to death for it. Interestingly enough that is one state in the nation where Theosophy has not become permanently established.

Tagore, The Mystic

By G. N. MALLIK

The man of the world often feels lost in the midst of the multitude of things which surround him. He does not know their interrelation, and so deep down in his heart there is pain. It is similar to that of a gardener who has many flowers blooming in his gardens, but who, alas! has no thread wherewithal to weave them into a garland for his Master. In other words, he lacks the synthetic vision. But to the mystic, who sees the unity underlying diversity, "all things seem only one in the Universal Sun"; and though he lives in the world he is like the poet's skylark:

Type of the wise who soar, but never roam,
True to the kindred points of heaven and home.

It is, therefore, to him that the man of the world ought to go for learning the secret of the harmonious, and consequently happy, life. And what will the mystic do for him? He will but re-affirm the truth of the ages: Love life in all its fullness, for only when one struggles and strives to reconcile the near with the distant, the infinite, with one another, will the Vision of the Whole dawn on him, for as Emerson says: "Truth is circular," or as Tagore says: "Thou art the sky and thou art the nest as well."

What does the acceptance of Life imply? This: that we should live in the world, free from the delusion that the spiritual world is a separate world, to which it is necessary to retire for the realization of truth. No, on the contrary, let us sing with Tagore.

Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight . . . No, I will never shut the doors of my senses. The delights of sight and hearing and touch will bear thy delight.

And as we live intensely we shall discover that our instincts and intellect are now and again illuminated with intuition, till at last a vision of the Eternal is vouchsafed to us. It happened in the case of the Poet when he was still young:

One day while I stood watching at early dawn the sun sending out its rays from behind the trees, I suddenly felt as if some ancient mist had in a moment lifted from my sight and the morning light on the face of the world revealed an inner radiance of joy. The invisible screen of the commonplace was removed from all things and all men, and their ultimate significance was intensified in my mind; and this is the definition of beauty. That which was memorable in this experience was its human message, the sudden expansion of my consciousness in the super-personal world of man.

And he has been loyal ever since to that vision, a witness to the play of the One and the Many in Life. His *Gitanjali* is the "play-room" where we, too, can see the play. Now he sings, now he dances; at one time he sits silent, at another he plays with his "toys"; now oppressed by plenty and pain he feels sad, now he walks out of the "play-room" to meet the Eternal Stranger on the open road—the Stranger, the marks of whose footsteps are found sometimes also on the floor of

the playroom. But through all these he has proclaimed: "He comes, comes, ever comes." Why does he sing?

I know thou takest pleasure in my singing. I touch by the edge of the far-spreading wing of my song thy feet which I could never aspire to reach.

Why, then, does he stop all of a sudden?

"No more noisy, loud words from me—such is my Master's will," for he wants to listen in silent amazement to the song of the Master. The sight of plenty shuts him out from freedom. He knows it, but:

I am certain that priceless wealth is in thee, and that thou art my best friend, but I have not heart to sweep away the tinsel that fills my room.

Consequently, there is pain in his heart. He asks Life for the gift of comfort, "few petals of the rose," and receives a strange gift: a sword! Does he reject it? No.

Thy sword is with me to cut asunder my bonds, and there shall be no fear left for me in the world. From now I leave all petty decorations.

Thus, he sings and struggles, struggles and sings, but all the time in his heart dwells the memory of the vision, of the One Life, and his life becomes a song.

But this memory of the One is nothing but love—love which is full and free. The reason why we suffer is that we love Life only in parts, forgetting that thereby we are insulting both Love and Life inasmuch as they are all-inclusive. Whatever, therefore, stands between us and Life—wealth or "ways of life"—becomes a burden, a bondage; and, indeed, it is surprising that we glory in that bondage, for it keeps us "up on a perch," on a pedestal. And that pedestal becomes, in due course, an idol, a fixed and definite thing. Whereas Life and Love are by their very nature in a state of flux and infinite. It is at such a time that one cries out:

Mother, it is no gain, thy bondage of finery, if it keep one shut off from the beautiful dust of the earth, if it rob one of the right of entrance to the great fair of common human life.

The child who loves his mother wholeheartedly never goes wrong; so shall we be ever on the straight path if we love Life deeply and devotedly, for Life is Light.

(Reprinted from *The Theosophist*)

Mr. Krishnamurti

Our members who have made inquiries concerning the newspaper reports of interviews with Mr. Krishnamurti in the United States will be interested to read the following message which was addressed to Mr. Jinarajadasa by Mr. D. Rajagopal, who is Mr. Krishnamurti's manager in all business matters:

"Krishnaji's reported interview (to) American press most inaccurate."

The Inner Life

By Clara M. Codd

This month we shall finish Krishnaji's priceless little book. Commence on February 1st with the sentence beginning "Karma takes no account of custom" in the fourth chapter. Continuing in the usual way will bring us to the last sentence in the book on the last day of February. The Master is still talking about Love, which is the fundamental Law of the Universe, and the three denials of love, gossip, cruelty, and superstition. None of us are wilfully cruel, but sometimes we are thoughtlessly so. Without thinking we say or do some little thing which plants a barb in the heart of another. We must watch until we acquire that innate habit of mind which is sensitively aware all the time of what others feel and think, and intuitively wants to put them at ease and make them happy. In fact, the occultist is Nature's gentleman, and our Masters are the greatest gentlemen in the world.

Superstition,—how many hideous crimes have been committed under its influence. Think of the barbarities of the Middle Ages, the cruelty of religious fervour grown superstitious. Dr. Besant once told us an ancient Indian story to illustrate how superstition grows up. She said it was superstitious to feel you *must* do or think anything, through fear, with no reason in your mind. Once a holy man, long ages ago, in India, had a favorite cat. When he meditated in the mornings his pussy would affectionately rub herself against him. So to ensure quietude when he sat for meditation, he used to tie her by a collar and leash to the leg of his bed. Ages after his death his followers continued to tie a cat to the leg of a bed before they meditated.

The Master also emphasizes the necessity of forming the habit of loving service to all by taking all the little opportunities that occur all day long. These come along all the time, and never shall we one day do the great act, lovely and noble, unless we have been lovely and noble in the little events of daily life, for as our President also said to us, great deeds are always done spontaneously. The hero does not know that he is being noble and great. He does what he always does, acts according to his innate nature. So let us make nobility and gracious dealing with others "second nature" to us. That is not really the right way to put it, for nobility is in reality first nature with us. The Deathless One within is always noble and pure.

The book closes with a glorious yet simple description of the Initiate, the disciple upon the Path to Adeptship. The Master says: "He who is on the Path exists not for himself, but for others; he has forgotten himself, in order that he may serve them. He is a pen in the hand of God, through which His thought may flow, and find for itself an expression down here, which without a pen it could not have. Yet at the same time he is also a living plume of fire, raying out upon the world the Divine Love which fills his heart." Is it not

wonderful to think that we are each one of us a "word" of God, and that there is something He can say through us individually which can never be said through any other life in the universe, and until we grow to the point where He can say it, it must still remain unsaid? Perhaps that is the meaning of those mysterious words in the Book of Revelation: "To him that overcometh I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." To be ourselves, our highest selves, is the best way to aid the corporate life of all. Dr. Besant once told us that amongst the Great Brotherhood there existed great individual differences of opinion, with perfect harmony of purpose. A man's and a nation's value to others lie in being themselves.

And the Initiate is a Ray of God's Love shining all the time upon the world. He gained that power to bless and save humanity through growing love of all life around him. It is not by killing out love, but by enlarging and purifying it that we finally attain the Great Peace, the Immortal Bliss. Therefore did Saint John say that the man who said he loved God and hated his fellow man was a liar. "Little children," wrote the beloved disciple of our Lord, "love one another, for love is of God." It is said that one day a monk came to the Lord Buddha and asked Him to show him the way to the Happy Land. "In truth," said the Buddha, "there is such a paradise, but the country is spiritual, and accessible only to those who are spiritual."

"Teach me, O Lord," said the monk, "the meditations to which I must devote myself in order to let my mind enter the paradise of the pure land."

The Buddha replied: "There are four great meditations, which carve the way. The first meditation is the meditation of love, in which thou must so adjust thy heart that thou longest for the weal and welfare of all beings, including even the happiness of thine enemies.

"The second meditation is the meditation of pity, in which thou thinkest of all beings in distress, vividly representing in thy imagination their sorrows and anxieties so as to arouse a deep compassion for them in thy soul.

"The third meditation is the meditation of joy, in which thou thinkest of the prosperity of others and rejoice with their rejoicings.

"And the fourth meditation is the meditation on serenity, in which thou dost rise above love and hate, tyranny and oppression, wealth and want, and regardst thine own fate with impartial calmness and complete tranquillity."

It was also the Lord Buddha Who taught His monks to meditate on boundless love and unity with all living things in the following words: "As a mother, even at the risk of her own life, protects her son, her only son, so let a man cultivate goodwill without measure among all beings. Let a man steadfastly remain in this state of mind, whether he be

(Concluded on page 41)

A Newcomer to Adyar

Those who have felt the sheltering peace of a spiritual retreat, where the world vibration can not enter, will understand perhaps what Adyar meant to a world-weary soul like mine on a morning in December when I arrived at the great theosophical estate after long journeyings in Europe and Asia. I was wilted with fatigue and aching with grief and loneliness. It would serve no good to tell of it all, but in any event I was ready for Adyar, and Adyar was apparently ready for me. What a benign place it proved to be—clean swept, sweet smelling groves of casurina and cocoanut, with stately houses and white winding roads, and an air of calm and tranquillity. Surely I had come home at last!

Before going to my hut I met some of the Adyar residents. They all carried themselves with a quiet dignity and radiated a gentle atmosphere of good will. There was healing in their very smiles of welcome. One tall, gray-haired patriarch with flowing white beard and the glowing eyes of youth seemed the very incarnation of Moses. His face shone throughout the day.

That evening I arranged my sweet smelling palm leaf hut with its brick floor and pleasant couch. I read for an hour from Doctor Besant's "Outer Court." Then I lay back listening to the stillness which was intense, though now and then there came the voice of the sea as it washed the sands on the beach. Through the darkness drifted the soft notes of a vina. When it ceased a great harmony engulfed me and I remembered that Melody is the cry of man to God, and Harmony is His answer.

That was all I knew until I was awakened by a bird's call which roused me from a sleep of surpassing tranquillity. Sometimes the morning is a clarion call to action, but not this day. My exhausted bodies, my seared and burdened mind, were enveloped in a holy hush. The hut in the morning light lay steeped in a heavenly vapor.

I knew that during my sleep I had been somewhere among Kingly Souls who shone with love and consolation, but I could not recall a single face I had seen during that wondrous night. I could not find even a lurking remembrance of movement and action, yet I lay there effulgent with a soft radiance that seemed to flow from some hidden source. The mind was calm, unimpassioned, a lake of light, and beyond the mind were pools of silver, amethyst, and deeper yet, shimmering translucencies, white and cool.

All sense of burden and loneliness had departed. I was one with the Great Companions, and all the residents of Adyar were there, wrapped in their fleecy veil, all robed in light and sheltered from the winds of mortality. They were not separate—yet they were not me, but many ones in me.

No one moved. There was stillness—there was Being, which is the essence of all action. There was love, yet even this noble word fails in describing the Union in that morning hour. Love implies to most of us a subject and an object, but this love in the Great Companion-

ship, this glowing unity, suggests neither loved nor lover. It neither gives nor receives, neither blesses nor is blessed. It is serene, untroubled by polarity, by attraction, pull, pressure, lift or affinity. It is Being, in which the principle of love is implicit and whole.

This was my introduction to Adyar. 'ARIEL.'

Adyar Day

With our thoughts turned towards Adyar, our home, on the 17th day of this month we celebrate the anniversary of three great events, the death of Giordano Bruno in 1600, the birth of Bishop Leadbeater in 1847, and the passing to higher life of our first president, Col. H. S. Olcott.

It was believed by Mme. I. de Manziarly, who in 1922 first caused this important occasion to be recognized, that the devotion and bravery of these revered persons would inspire in the hearts of all members of the Society a deep affection and a feeling of joyful responsibility for the physical welfare of our international headquarters. That such has been the result is amply shown by the most generous cash contributions and collections turned in at this time every year which have so greatly assisted in maintaining the beautiful surroundings so necessary for the proper channeling of the spiritual power of Those Who founded the Society.

Each year America has supported gloriously this great cause, and Mrs. Besant has expressed on behalf of the members of this hard working community in India their appreciation of the lightening in this way of the financial burden which rests on a few. The more difficult the sacrifice, the more important it is to make it, so let us all prove again the justification of her trust in the generosity of America.

Checks for the Adyar Fund should be made payable to Dr. Ernest Stone, Secretary-Treasurer, P. O. Box 91, Ventura, Calif.

Vice-Presidential Address

(Continued from page 31)

for each to decide. But I would ask you to remember that on Their help and on Their blessing, and on our working along lines They laid down, the life of our Society really depends."

This was the attitude held by H. P. B. and Colonel Olcott, and it has been that ever since of every vital and inspired worker in the Movement, whether leader or otherwise.

But let us not forget, in our intense realization of the importance of this viewpoint, that it is an attitude that has to come to one from within, and never can be imposed from without; for the doors of the Society stand wide open to receive those who, while believing in Brotherhood, nevertheless have no belief in Masters as facts as well as ideals. Even those who do so believe are left free in forming, each for himself, his own conceptions as to these great Beings, and what his personal relations to Them may be.

Just Among Ourselves



Mrs. Ransom

Mrs. Josephine Ransom, our newest and one of our most distinguished lecturers, is rapidly becoming known personally to many of our members and numerous other people through her public appearances in this, her first American tour.

She is surpassing our expectations based upon reports heralded from her devoted friends in Australia, England and South Africa, descriptive of her astute mentality, impressive platform presence, wisdom, humor, instant resourcefulness in reply to questions, and above all, simple loveliness.

From each center Mrs. Ransom has visited come expressions of appreciation for the fresh enthusiasm and renewed vigor which she has brought them, and the sincere wish that she may return soon. We at Headquarters know how genuine are these wishes, for we had the pleasure of having Mrs. Ransom as our guest, or rather as one of us, during nearly two weeks of the Christmas season when she indelibly endeared herself to us by her warm friendliness and natural dignity. Many evenings she entertained us with strange tales of India and Africa brought forth from her store of experiences gathered in these lands.

As her tour carries her over more of this broad country and into many other of our centers, we know how great will be her influence for enlivenment and stimulation of our theosophical work, and how satisfying her elucidation of our problems.

To say merely "thank you" to Mrs. Ransom is to express quite inadequately our gratitude for her generous work for us and for her presence among us.

What Should We Do?

The Theosophical Press is an important publicity department of the Society and as its business is the purchase, publication and sale of books, every element of its activity being a function of business it must be operated on business principles. The volume of its transactions demand that these principles be applied to its management or like any other enterprise it would soon have to cease to function at all.

One of its problems is the constant demand by members for credit in quite small amounts for unlimited periods. Let us analyze a case. A member sends in an order for a book in September. It is wrapped and taken to the post office, fourteen cents paid for postage and a bill sent to the member. At the end of the month a statement is mailed, and at the end of each succeeding month, October, November, December, similar reminders. In each month a letter is written and in December an extra letter asking that an old account be not left unpaid into the new year for audit comment. Up to that point this order for a dollar book has caused the Society to spend fourteen cents for postage on the book itself and sixteen cents in efforts to collect for it, besides all the time of bookkeepers and typists.

In business such a condition would not be tolerated for a moment. Small orders unaccompanied by full payment would not be filled, for no business could afford to cater to accounts for such small amounts requiring so much expensive attention.

Now while we must adhere to reasonable business principles, we are not operating a business essentially for profit. But on the other hand should we accept business at a loss? In other words, have we the right in supplying a book to a member also to take some twenty or thirty cents or more out of our funds? Shall we run this department on business lines and require cash with all small orders, or shall we admit that our members are privileged to have us operate inefficiently and expensively?

What shall we do?

Will our members please read this and think and thinking, make a decision unnecessary?

Thank You!

We wish to express our gratitude to those who responded so promptly in sending in the copies of the MESSENGER asked for. Many thanks.

Headquarters' supply of MESSENGERS for June, 1931, and May, 1930, are exhausted and it would be greatly appreciated if any members who can spare their copies would send them in.

Christmas Donations

Just out of the kindness of their hearts and in the generous desire to be helpful a number of our members at Christmas time sent checks, varying in amount, with instructions to use them in whatever way we judged best. It was decided to assign these gifts to the payment of building fund pledges which those making them are unable to pay, thus not only completing different payments but also giving Christmas gifts to devoted members who so regret their present inability to meet their obligations. With what joy these gifts have been received we wish the donors might fully realize, for we have letters of such real gratitude that we feel a great deal more has resulted than just the pledge payments, however necessary and important these payments are. Always, too, with the gladness that their pledges are paid, is the determination still to meet them later, and so to help someone else as well as the Society. Truly, the strength and blessing radiating from our Society comes in no small measure from the members everywhere whose devotion and steadfastness are sure and serene.

Theosophy in Action

Everyone is interested in the outstanding participation of fellow Theosophists in activities outside our own organization, and the MESSENGER will be glad to publish such brief accounts if the information is given to us. Theosophists in action and their achievements have our wholehearted appreciation and we should like to give them recognition in the columns of the MESSENGER.

For instance, we have learned indirectly that one of our members, Mrs. Maude Waffle, of Terre Haute, Indiana, gave a dinner for two hundred people recently to enlist the interest of public spirited citizens in devising ways and means of relief for the unemployed. Such action is practical idealism and we hope that the project succeeded splendidly.

Another member, Mr. A. D. Newman, of Pacific Lodge, is the first president of the International Club of San Francisco. This Club will strive for international unity and brotherhood and its declared ideal—familiar to F. T. S.—is a belief “in the Universal Brotherhood of Humanity, without distinction of race, sex, caste, color or creed.”

In cooperation with the Lu-Vi-Min talking picture corporation the Club will sponsor a number of films, which will be accompanied by speakers from the Club and will depict various phases of internationalism, chiefly through the medium of the dance, music, color and song.

We congratulate the president, our fellow member, the founder, Lucile Lomax, and their associates on this splendid undertaking which embodies so perfectly an appreciation of the service to be rendered by the beautiful in creating international good will, and we gladly offer our cooperation whenever possible.

There are other members who are making Theosophical ideals come true. Please let us know about them.

Wheaton Day

A delightful and illuminating talk on “Idealized Indian Themes and Rhythms” by Mrs. Nelle Richmond Eberhart was a source of great enjoyment to those gathered at Wheaton on Sunday, January 24. The subject was treated with special reference to the observations of Alice Cunningham, Fletcher, Francis La Flesche, D. H. Lawrence and Mary Austin, with musical illustrations from the compositions of Charles Wakefield Cadman, Carlos Troyer, Thurlow Lieurance, Elena Peabody Rouse, and Victor Herbert. Constance Eberhart, mezzo soprano of the Chicago Civic Opera Co., and Stephanie Berne, soprano, formerly of the Student Prince company, assisted Mrs. Eberhart.

After the lecture, tea was served in the usual enjoyable fashion. Later, the guests gathered in the library where Miss Eberhart and Miss Berne sang several groups of songs, and Mrs. Norman Parker and Oscar Chausow, violinists, entertained with several duets. Mr. Chausow is a gifted young Chicago musician of fourteen whose generosity in playing on this program was greatly appreciated. The performers were accompanied by Miss Vere Cory and Mrs. Henriette Bohrer Propson.

Our Nursery

Our Headquarters Nursery has increased surprisingly considering the small amount expended to date. Many of the old shrubs and trees will serve as propagating stock and may therefore rightly be considered as a part of the nursery. From other sources about 350 shrubs and small trees have been added, these including 120 Barberry and 100 small evergreens.

The approach of the spring season is causing a great influx of catalogs offering an amazing assortment of new and old favorites at tempting prices. Unless our Nursery Fund has a corresponding influx of donations the temptation of these catalogs can easily be overcome for the Fund is woefully weak at present. A dollar now is of as much value as two dollars a year from now.

Those who are unable to give to the Fund may also help by giving advice and information; advice on how and what to do; information as to where the best may be bought and what is best to buy. This information is of great value if we are to make a success of our nursery venture. Everyone can assist in this undertaking by giving advice, information or money. We will have a surprising year-round display of beauty in a very short period of time. Who will add their bit of beauty to the picture?

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The Field

Our Lecturers

Fortunate, certainly, is the American Section in having Mrs. Josephine Ransom on tour, and the enthusiastic reports coming in one by one as each lodge is visited bear witness that this opinion is wholehearted and unanimous. Following the Christmas season spent at Headquarters, Mrs. Ransom went first to Birmingham, then to New Orleans, Houston and Dallas. The first two weeks of February will be spent in and around Los Angeles. Wise and strong, helpful and understanding, Mrs. Ransom is everywhere a warmly welcomed guest; and on the platform she is the brilliant student and effective speaker whom we may present to our members and friends with confidence in their appreciation.

Mr. and Mrs. Geoffrey Hodson spent the month of January in Los Angeles and vicinity where Mr. Hodson attracted excellent and responsive audiences and continued his splendid work among Theosophists and their friends. An eloquent speaker, Mr. Hodson is unusually gifted in his ability to inspire his audiences. Those responsible for publicity are also to be congratulated for their success in gaining newspaper attention.

Señora Consuelo de Aldag gave a two weeks' series of lectures in Milwaukee which were greatly appreciated and very well attended. From Milwaukee she went to Madison for two days and then to several lodges in Montana. Reports have not yet been received from Montana, but the responsiveness of the members in accepting the assignments promised exceedingly well for their success. And here we have another opportunity for thankfulness to those whose contributions to the Lightbringer Fund make such engagements possible.

In New York City, Brooklyn and Montclair, New Jersey, Mr. Fritz Kunz has been lecturing steadily under the auspices of the New York Federation. As one member wrote us, Mr. Kunz is well able to give "new life and encouragement" as well as intellectual stimulus judiciously spiced with humor.

St. Petersburg Lodge, Florida, welcomed Dr. Nina E. Pickett at the first of the year for a three-months' stay. It is dependable evidence of her helpfulness as class leader and lecturer that Dr. Pickett is repeating this year a similar three-months' visit of last year, and we look forward again to encouraging accounts of the work accomplished.

Mr. L. W. Rogers, our splendid veteran in the field, is also in Florida and while he writes us of the sunny days, the gorgeous flowers and the blue skies, others tell us of his fine lectures and of the growing and enthusiastic audiences which he attracts. From Florida Mr. Rogers goes to Texas and then to California.

Although Miss Clara Codd is no longer in the United States, in our hearts she is still one

of "our lecturers." Generous as always of herself and her time, Miss Codd delayed in Honolulu six additional days on her way to Sydney to give the Lodge there the joy and inspiration of a series of lectures. Not only were the members happy in the opportunity of hearing her, but they were also delighted to welcome six new members as a result of her stay with them.

"I Was in Prison and Ye Visited Me"

By CLARA TONNESEN-LUND

The following is an extract from a letter telling graphically what one of the prisoners under my care has gained from the teachings of Theosophy:

As I look back over the past year I find that I have reason to be thankful and to give thanks—especially that I have been brought face to face with the real knowledge and the true understanding of spiritual laws. Your principles and ideals have brought that light to me like the perfume of a rose. Gradually this dark cell of mine that seemed to be oppressive and gloomy has become filled with a light that brightens its walls with a violet color, and extends the closeness of their physical forms into infinite space and permits me to sit in the midst of a new world as though upon a mountain top basking in the brilliancy of the noonday sun.

The crying need of prisoners is for a spiritual vision of what is truth. The prisoner who writes the above letter has been in confinement for almost thirty-three years. Reared in an orphan's asylum, he has little to remember of the joys and hopes of childhood, yet with the aid of *World Theosophy* and of other theosophical books and pamphlets he is finding peace and joy and harmony with the Law even within his prison cell.

I am organizing a class in Theosophy of fifteen men in this prison who have expressed a keen desire to study it. A Sunday School class of these same men will be held every other week. And the men are reading eagerly the books contained in one of the book lots sent by headquarters.

It is my firm opinion that, as it is thought that makes the man, we can inspire the right thoughts through theosophical teachings and so fill these prisoners with spiritual ideals that they will rebuild their characters, and when they leave prison they will not return to it.

It is significant to find the following familiar statement illuminated and boldly placed in the center of the front page of the *New Era*, the little magazine published by the inmates of the federal prison at Fort Leavenworth, Kansas:

"Each Man His Own

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself: the decreer of his life, his reward, his punishment."

Wheaton Institute

The response to the preliminary announcement of Wheaton Institute has been most encouraging and, as the vital nature of the work to be done by the Institute for the Section is more vividly realized, that response will grow correspondingly greater.

The work of the Institute will in general be divided into two sections, the one designed to assist the student in individual self-discovery, the other devoted to the subject of the Theosophist at work. Three daily sessions are included in the tentative program. The first at about 9:30 will deal with the principles of Theosophy, including a detailed study of the planes of consciousness, the several bodies, the rays, temperaments, the qualities and qualifications leading to the path and the Masters, health, the mother spirit in nature, etc., under the leadership of Mr. Geoffrey Hodson. On alternate days the morning session will deal with individual self-discovery and the practical application of self-knowledge. Dr. Arundale has already reconfirmed his expectation of being with us and the Self-discovery course will almost surely be under his leadership. The topical sequence of Self-analysis, Self-seeking, Self-discovery, Self-sacrifice, Self-surrender, Self-realization, offers in itself a most alluring program which under Dr. Arundale's guidance will prove a powerful stimulus to spiritual effort. On those days when "The Theosophist at Work" is the general caption, our studies will take us into the application of theosophical principles to local, state, national and international problems, in the departments of religion, education, politics, social life, etc., in many of their various subdivisions. There will be classes for training lecturers and in the contacting of outside groups, and a course of training in the business side of theosophical presentation in the lodge and to the public, both locally and nationally. Ample time will be allowed for questions and answers, for this Institute is intended for the individual, as it is of individuals that the Society and the world are composed and through whom its problems must be solved. The general ground of Theosophy will be covered but the application of the knowledge gained will be the essential element in making the Institute valuable. Hence its application to the individual and to his work.

We must not overlook the work of Mrs. Arundale. As already announced, there will probably be no set lecture periods for her, but as the tentative program is at present arranged she will be constantly with us and many informal groups will gather round her to profit from that unique wisdom for which we have learned to know her so well.

The afternoons will be free, but in the evenings the inspiration of Dr. Arundale will lead us through a course of study on the Masters and the way to Them.

A time of greatest inspiration is in store for those fortunate enough to attend the Institute which is destined to become a permanent factor in the theosophical life of the Section and a

special instrument in its development.

The rates for tuition, room and board will be made as low as possible but are somewhat dependent upon the registration. Please therefore make your application at once stating how many weeks (from 1 to 8) you wish to attend.

Wheaton

By JOSEPHINE RANSOM

By way of New York, Albany, Cleveland, Cincinnati, Columbus, Detroit and Chicago I have come to Headquarters at Wheaton. In each place I was asked: "Have you been to Headquarters yet?" From members in each place thought and feeling flowed steadily pointing in this direction. No doubt, as time goes on, those thoughts and feelings will increase in volume and intensity, in sympathy and understanding, to be transmuted into the ever-increasing activities which are demanded of a headquarters.

A headquarters is like to a banyan tree: rooted in its own appointed place it spreads its sheltering branches in all directions, and along them run those streams of vitality and life and energy which enable them to send rootlets downwards into the nourishing earth. And presently the slender rootlets become sturdy stems sustaining the weight of the branches, which then grow still farther and wider bearing their crowns of leaves and fruits. Thus is formed the mighty tree. Its center is the source of unfailing strength, wherein is treasured the ideal of all the tree even to its farthest tiniest root-tip and leaf and seed. The whole is a marvel of concerted action, of harmony and dignity.

National Sections of the Theosophical Society without headquarters are as banyan trees without their pulsing life-giving centers. So I feel that the members of this Section are indeed fortunate in having so beautiful and promising a headquarters as this. Only great determination and a fine intuition of the Section's possibilities could have founded and designed this place. At the same time I felt it to be a little lonely. Maybe that is partly because it is winter, and the soil lies bare and the trees stand stripped of their leafy beauty. Perhaps it will be different when summer is here and more of those dreamed-of groves of trees cluster thickly, giving gracious shade, and guardianship from wind.

Headquarters seems, to me, a little proud and shy: proud because called to a great destiny; shy because the volume of love and sympathy sent to it is not yet full and generous enough. But that will surely come as its purpose is more fully realized. If it could speak I think it would say: "Here I am, born of yourselves, your child. I am the embodiment of your minds and hearts. You have desired me and here I am. Give me welcome and all those things which shall make me truly staunch and strong, tender and wise, beautiful and powerful, and, above all things, loving. I am of service only as you render me serviceable, of strength only as you give it me, of power only as you will me to be powerful, of

(Concluded on page 47)

What Lodges Are Doing

St. Petersburg Lodge is presenting Dr. Nina Pickett on Wednesday and Sunday nights in a special series of public lectures on present world changes, and on Wednesday, Thursday and Friday mornings is holding special study classes on numerology, meditation and healing, and on symbolism. Their free lending library is open on Monday afternoons.

Milwaukee Lodge during the first half of January presented Señora de Aldag in a group of public talks on a wide range of theosophical subjects. Mr. E. W. Van Dyke was the speaker for Sunday, January 24. The lodge opens its reading room and library for the convenience of its members and enquirers on Wednesday and Saturday afternoons from two until five.

Omaha Lodge continues on Tuesday evenings the study class begun by Mr. Rogers. During January, Bishop Hampton under the auspices of this lodge gave five public lectures on theosophy.

Oak Park Lodge issues an attractive monthly announcement sheet telling the subjects and speakers for their Wednesday evening public meetings. Mr. Carle A. Christensen, Mrs. Ava Boman, Mr. Carl Propson and Miss Gail Wilson were the speakers during January.

Detroit Lodge carried out during January a series of four public meetings on Sundays including a lecture, two symposiums and a forum on various phases of brotherhood. A special new year gathering on Tuesday, January 5, partly in the way of study and service and partly recreational, was enjoyed by the members. A study class of "The Ancient Wisdom" under the leadership of Anna E. Kerr meets on Thursday evenings.

San Francisco Lodge continues their well organized week day meetings and talks as well as their most interesting Sunday evening public lectures. Speakers during January were Mesdames J. B. Lovejoy and Frederick H. Colburn.

Herakles Lodge (Chicago) during last month met for study of "The Ancient Wisdom" under the leadership of Mrs. Ella B. Beckwith. Special lectures by Messrs. Henry L. T. Hideman and Claude L. Watson were well attended.

Olcott Lodge (Pasadena) conducts a study class on Wednesday afternoons and serves a vegetarian dinner at 6:15, followed by a lecture.

Chicago Lodge had the pleasure during January of hearing Mr. Carl F. Propson in four public lectures on Egyptian magic and the Tarot, and Mr. Carle A. Christensen on "The Purpose of Pain." Saturday afternoon talks continue with the usual variety and interest as to subject. The cafeteria style dinner which was so much enjoyed in November was repeated on January 23 with great success. Food was donated and entertainment was impromptu thereby adding to the happiness of the occasion. A new class for the purpose of studying the theosophical classics has been organized by Mr. William Sommer to precede

the public lectures on Sunday evenings. Miss Frances Grant, vice-president of the Roerich Museum, Bishop Charles Hampton, and Little Moose who will speak on American Indian problems are scheduled as expected guests this month.

St. Louis Lodge begins this month a new series of study lectures on Friday evenings on the subject of the higher phases of psychology. Fifteen new members, welcomed as a result of Mr. Rogers' recent visit, are now happily permitted to join in the interesting discussions which are part of the members' meetings on Wednesday evenings. Regular astrology and public speaking study groups are part of the program. A new book policy of offering each month a single book at very greatly reduced price stimulates the book sales, it is found. Funds are being raised to outfit in uniforms the Boy Scout troupe which is sponsored by the Lodge. A party was recently given for the boys.

Hermes Lodge (Philadelphia) enjoyed three lectures by Robert R. Logan during January, two on "The Occult Side of Dante" and one on "Man and His Shadow."

Washington Lodge (D. C.) is very active in its study work this year. A new class is opened in elementary astrology on Mondays. On Tuesdays a class is held for the study of "Isis Unveiled." On Wednesdays the only closed meeting of the lodge members is held for the transaction of business and for advanced studies in theosophical truths. On Thursdays the meditation service group meets for instruction and training in occult meditation for selfless service. On Fridays the class in "The Secret Doctrine" continues. The library and reading room are open every week day for an hour or more in the afternoon and during the evening to attendants at classes and lectures. Every Sunday night a public lecture is given by some interesting speaker. The president of the lodge lectures on Christian mysticism during the hour preceding the public lectures on Sunday nights.

Besant (Cleveland) and Cleveland Lodges held a joint Christmas party on December 18th at Cleveland Lodge, which was not only a very pleasant social gathering, with carols, readings and games, a gayly bedecked tree and dainty refreshments, but which also gathered in money, food and clothing sufficient to furnish a very happy Christmas to two large families. This is to be an annual activity of the two lodges.

Dr. and Mrs. Azro J. Cory of Takoma Park, Maryland, the only surviving charter members of Washington Lodge (D. C.), celebrated their golden wedding anniversary on January 3, 1932. Many old friends, fellow theosophists, and members of the family spent an enjoyable afternoon at their home. The couple have been active in theosophical work for many years. Dr. Cory was the first president of Washington Lodge.

Des Moines Lodge—President, Mrs. De Orr Steelsmith, Secretary, Mrs. Anna Whitehead. The other officers were announced in the August MESSENGER.

San Antonio Lodge—President, Mr. Nat L. Hardy; First Vice President, Mrs. Marie Connor; Second Vice President, Mr. J. F. Curtis; Treasurer, Mrs. Anna Kaymore; Secretary, Mrs. Winnie F. Hardy; Librarian, Mrs. Ethel D. Grant; Trustees, Mrs. Moneta Williams and Miss Emma Strum.

Lotus Lodge—Manila, P. I., recently organized. President, Mr. Pedro A. Fernandez; Secretary, Mrs. Micaela S. Brillo; Treasurer-Librarian, Mr. Manuel Pecson.

Besant-Tulsa Lodge gave a benefit musical tea in the afternoon of January 17 at the home of the secretary, Miss Anne Golladay Bell. The well planned program of instrumental and vocal music was greatly enjoyed by the members and their friends. Later, tea was served and all present hoped the occasion would be repeated soon. The lodge continues their Thursday evening meetings and the Tuesday evening programs which have been based on a course in comparative religion.

Fort Worth Lodge has moved to a large room in the old Continental National Bank Building where the lodge library is now open to the public two afternoons a week. This is the first time this lodge has had a room of its own down town, having heretofore met at a residence.

Birmingham Lodge writes with greatest enthusiasm and appreciation of Mrs. Ransom's success as an inspiring and energetic speaker who was instantly recognized for her wisdom and oratorical ability by all who heard her during her recent public lecture appearances in Birmingham.

Madison Lodge reported of the success and pleasure they received from Señora de Aldag's recent visit to their city. They plan to put to good use their new enthusiasm in expanding the lodge and its work.

Inner Life

(Continued from page 34)

standing or walking, awake or asleep, suffering from sickness, or enjoying good health, living or dying: for this state of heart is the best in the world." He told them to suffuse the whole world, in all the "six directions"—that is North, South, East, West, Above and Below, with "thoughts of love, unmixed with any sense of differing or opposing interests."

That is how I remember the perfume of the Lord's Presence at that unforgettable meeting with Krishnaji at Benares in India more than twenty years ago. I knew then that in His Divine eyes there was no sense of difference, no great and small, no important and unimportant; but that to Him all things were equally dear, equally significant. Once Mrs. Besant told us that He has a quality which none of the other Great Brothers have in the same measure. It is this; that in His Presence everyone feels that at the moment He is the one thing that matters to the Lord, receiving all His love and interest. Truly the World's Elder Brother is a "very parfait and gentil knight."

Towards Permanent Peace

(Concluded from page 27)

next peace conference. Needless to say, he received the high commendation of the military authorities. The second individual was known to declare that if he were President of the United States he would declare war on Japan and the Orient for the reason that he preferred Western luxury. The third frankly confessed that although he was opposed to compulsory military training, he would never let his classes know it because of the resulting loss of prestige.

The need of Theosophists in American life, and of the closest reciprocal relation between us and Wheaton as America's center of vision and character, is supreme. From that heart issue the impulses of true living and the image of what ought to be and will be. The world does not want war, but as Lincoln Steffens has put it, "some of us do want the things we can't have without war." The rise to dominance on the part of an avaricious and warlike commercial class is made inevitable by the prevalence of a similar motive throughout society. This fact Ruskin pointed out long ago. It is useless to condemn the warlords when society itself holds up the prizes of competition and special privilege.

But above and below the classes that most express this common selfishness are two groups which Edward Carpenter in his *The Healing of the Nations* has described as follows: Below are "The simple, comparatively unselfconscious types . . . who everywhere represent the universal life (without, in a sense, being aware of it)"; above are "those whose spirits have passed in compassion and determination around the whole earth and found only equals and lovers. These two groups—between them forming far the largest and most important mass of mankind—are those whose influence and tendency is towards peace and amity." And the class between will last "only for a time."

There are in America active channels for the union of these two groups. Such channels are the League for Industrial Democracy and the League for Independent Political Action, not to mention many others less explicitly political or economic. These are the expression of an imperious call for the organization of brotherhood in our affairs. Through these and through all available women's organizations, through participation in pageants, parades, in radio, school, and church programs, and through the press, may we become channels of an idealism in disciplined equilibrium between facts and creative purpose. Without motive power the Geneva Conference cannot run. Can we so conceive of the event that we are drawn by the sheer beauty of its divine possibilities? Can we become so drawn by this vision that we cannot help but breathe out into the life around us thought-deeds and acts of power and grace? Let us lie out upon the thought of the world and create it in the divine image that we adore.



We have been asked about the proposed changes in Round Table operation as regards ceremony, pledges, objectives and conduct of meetings. Innovations have been suggested; some radical, others slight. In the American Section of the Round Table Order, certain changes have already taken place, due to urgent necessity. Additional changes are pending. The following statement covers the situation.

(1) The so-called "pledges" recited in unison during meetings are to be continued inasmuch as they are not impositions, but constitute general reminders of Round Table principles which any right-minded person is willing to proclaim. Initiation pledges are not to be dictated as formerly, to the new member, but spoken from memory or read independently by himself, in simplified ceremony which declares the applicant a duly chosen member at the instance of his own freely-made decision. Non-members not admitted during initiations.

(2) Degrees to be continued. Pages, 7 to 11 inclusive, Companions, 12 to 16. Squires, 17 to 20. Knights, 21 and over. Age limits not rigid. Members may earn advancement, despite years, by Round Table study and by knightly service either to the Order or to humanity at large.

(3) Meetings to be conducted by Pages and Companions. The Knights (attended by their Squires) to be present as Counsellors, answering questions and supplying information; also rendering decisions when requested to do so.

(4) Meetings to be brief, and various forms of activity adopted to occupy most of the time. Activities to consist of some kind of service in homes and institutions.*

(5) White robes to be worn only during initiations. New, simple regalia, suggestive of knightly service, to be adopted for use while attending regular meetings and also during active duty. (Several designs already suggested.)

(6) Membership applications and all business to be transacted with the Round Table

*Many lines of service are suitable for Round Table participation, a few of which are mentioned herewith.

(a) Cases of abuse or injustice in school, home, or civic life may be reported at R. T. meetings; investigation made, and strong protests registered with the proper authorities.

(b) Efforts made to prevent families from losing their homes because of inability to pay rent or installments.

(c) Efforts made to obtain positions for persons in need of employment.

(d) Attention given to cases of truant and incorrigible boys or girls, offering them companionship of Round Table members and providing interesting work for them to do, which will tend to decrease the difficulties which such young people are certain to be having with teachers, parents and officers of the law.

(e) Efforts to finance the education and expert training of boys and girls in whatever profession, trade or career they may wish to follow.

National Office, by Leading Knights of Tables. Members in towns where no Table exists as yet, will correspond directly with the National Office.

(7) Dues, 50c per year for all under 21 years of age. Adult dues, \$1.00 per year.

(8) Four "Divisional Counsellors" to be appointed to supply information to those who wish to organize Tables within their District; also to send R. T. supplies and encourage the work. Districts to be known as Eastern Div., Central Div., Southern Div., Western Div. A National Knight-Counsellor to preside over these four offices.

(9) A new American "Membership Diploma" to be designed and printed, handsomely engraved in red, white and blue and gold, portraying photographs of our distinguished Honorary Knights, with all international seals and signatures.

(10) Copies to be made of the photographs of the following officials; these to be available for Tables, at cost price.

(a) Round Table Founder, George Herbert Whyte.

(b) R. T. Senior Knight, Charles W. Leadbeater.

(c) R. T. Protector, Annie Besant.

(d) Chief Kt., U. S. A., Ray W. Harden.

(11) The picture representing Jesus Christ (The King) to be used at all Round Table initiations, being unveiled as usual, to open the initiation meeting, and again veiled at the close. No other pictures to be used. This procedure may be followed also at regular meetings, if desired by a majority vote of the members of the Table.

(12) Carrying of swords to be continued in meetings both general and initiation. Sword ceremony to be continued. All other R. T. ceremonies to be held whenever desired by members of the Table, but not required.

(13) Knightly names to consist of the member's own surname, such as "Sir Robert Adams" or "Sir John Thompson," etc. (Feminine members to use "Lady" for their title.) The character of a Knight of old, or of a distinguished person of any period, including the present age, may be chosen by each member as expressing the type of humanity especially appreciated by this modern Knight. In R. T. programs and social meetings, brief addresses may be delivered, in which each speaker relates the accomplishments and virtues of their chosen character.

(14) Theosophical facts to be taught in Round Table work. A course embracing all main points of the theosophical curriculum to be prepared in simplified form and supplied to Leading Knights. This to be used for reference and as a basis for answering questions and bringing out in Round Table study classes, explanation of life, death, spiritual evolution, the purposes of existence, etc. Study not to be limited to this outline, but may be either modified or elaborated by the Leading Kt., to suit requirements of the class or individual with whom he is in contact. Simplicity, however, to be recommended as the keynote in all Round Table studies.

Some of these changes are either experi-

mental or merely contemplated. However, the entire matter is being shaped as rapidly as possible to produce a dependable, wholesome and definite policy, which will be made uniform throughout all Tables, in order that children who move from one city to another, shall not find a new and strange Round Table, inconsistent with the one they have first known.

It is hoped that many expressions of opinion will be received from T. S. members interested in the young people who must take our places in life (and, we trust, as T. S. members as well).

Please send us your suggestions, and to emphasize them, please join the ranks of this Modern Knighthood yourself. It is remarkably easy to do this. Just enclose your dues and we will immediately forward your card with all reports, literature and the interesting R. T. publications. You will certainly be delighted with this pleasant, effective mode of service, and your enrollment will be greatly appreciated for its helpful and encouraging effect at this important time of reconstruction and advancement.

Note: Negotiations are now being made with a man of great wealth in this country, who may endow a Round Table fund for carrying on the above work. Candidates for this privilege may be submitted by any Table. (Endowment plans largely depend upon our membership increase during the next few months.)

As a great many copies of this month's Round Table Department can be used to advantage among R. T. workers who are not T. S. members, we will appreciate receiving this page clipped from your MESSENGER, if you can spare it.

Those desiring to take this opportunity to send in their enrollment for modern knighthood may use the following application for either new membership or reinstatement. All "back" dues have been cancelled, so send only the dues for 1932, whether member-at-large or connected with a Table. If additional members of your family wish to join at this time, the application may be copied either by typewriter or handwriting.

ROUND TABLE APPLICATION

I approve the rules and objects of the Order of the Round Table, including its motto: "Live Pure, Speak True, Right Wrong, Follow the King." I wish to enroll as a

.....(State Degree: Knight, Squire, Companion or Page.)

NAME

STREET ADDRESS

CITY AND STATE

AGE

(If over 21, write "Adult").....

BIRTHDATE

(Give day and month only).....

DUES

Knights \$1.....Other degrees 50c.....

Presidential Address

(Concluded from page 30)

they will be cleaned; and when the angels look at them they will see them shining brightly because they are full of love.

Believe in the Self within you, the God within you, and then you will live the noblest life because it is a life of love.

(The President sat down, but continued though with a weaker voice.)

I dare say I can come down a little every day, and if you love me a little I will get stronger. It is quite true what is said here,* that I am doing a great deal at present out of sight. This body cannot do it, but that leaves my other bodies free to do more. I have got a lot of other bodies, and they are working away ever so hard. Just now I do not want to do so much down here, so I can do more up there. I shall keep pouring down on you. You think that now it is raining hard. That rain will presently come up in nice little green plants. That is what I want you to help me in, to make the world beautiful for others. Never mind about yourself. If we do not take care of ourselves, then the higher powers will take care of us. If we think of ourselves, they look at us, and They say, "He is not of much use, let us find somebody who is giving himself fully."

The real reason why my brother Charles and myself get along pretty well is that we are always trying to help each other. I help him and he says, "What a nice creature she is!" Then he helps me, and I say, "What a fine man he is!" The best of us is always the Divine part. We must believe in ourselves. We cannot believe in God if we cannot believe in man.

Glamour

The white full moon is shining bright,
The stars are lamps of crystal light.
Beneath the sacred hazel tree
Is heard the magic minstrelsy
Of Fairy harps so soft and sweet,
They cast enchantment on the feet
Of all who hear the Daanan tune,
Sporting beneath the midnight moon.

The dance is Wisdom, Beauty, Grace,
Those who its mystic mazes trace
Will never, never go again
Back to men's ugly life of pain.

Those who abide among the Shee
Alone have eyes that truly see
The beauty of the hills, and woods,
The fields and fells, the glens and floods.
The loveliness of clouds on high,
The glory of the evening sky.

The Fairy life is free from tears,
Unwarred on by the envious years,
They have a joy will never cease
And all their paths are ways of peace.

—F. H. A.

A Noteworthy Theosophical Achievement in America

A BIRTHDAY GREETING

By GEOFFREY HODSON

There has been initiated and carried out by Theosophists recently, a piece of work of which every member should be proud, and which all should support. Especially should every American Theosophist be proud of it, and more especially every Californian Theosophist. I refer to "World Theosophy," now entering upon the second year of its service to the movement and to the world.

"The Theosophist" has its unique esoteric character and is especially a channel for the potent occult influences flowing through Adyar; it, therefore, comes first as a theosophical magazine, and it is the duty of every Theosophist to maintain it in this proud position.

"World Theosophy" is however a distinctively modern magazine; it is also a unique magazine because it presents the newest esoteric ideas in modern thought and illuminates them with the light of ancient occult truth. The articles are of uniformly high standard, informative, and often most inspiring; while the "Over the Wide World" notes show how closely in touch are editor and sub-editor with advanced thought on both esoteric and exoteric subjects.

The movements in world affairs today—stimulated greatly, we believe, if not actually initiated, by the founding of the T. S.—is away from the material to the spiritual, from the physical to the super-physical, the phenomenal to the real. Our place in that movement is in the van. Our duty as Theosophists is continually to strike the notes of spirituality, freedom and tolerance in religion and philosophy, of the existence of the all-pervading mind in science, and of brotherhood in political and social affairs.

This movement gathers speed, yet there is resistance, reactionary influence retarding its progress continually; hence the need for every spiritualizing, broadening movement in the world today. We believe Theosophy to be by far the most potent force in that direction. Theosophical activities must, therefore, be carried out with renewed vigor, members working ever more devotedly, lodges becoming more active, sections pouring out more life.

Members' meetings may help, lectures may help, books may help, but a live, fresh, modern magazine like "World Theosophy," giving out a regular monthly spiritual impulse, is of inestimable value to the world just at this time. Ours to take pride in it, to support it, to help to spread its influence by securing more subscribers, placing copies in public reading rooms, subscribing ourselves, lending our copies widely and by generally taking the magazine with gratitude to our hearts.

"World Theosophy" is a Light Bringer. We members are also light bringers. Our work, therefore, is one and should be done together.

Brethren, remembering that "The Theosophist" comes first, let us also support "World Theosophy."

A Beautiful Program

Frances Allis and her ensemble, dancers of the Chicago School of Expression where Miss Allis is a member of the faculty, and Oscar Chausow, youthful violinist, were presented in Chicago in a program on January 8 sponsored by the Arts and Crafts Group of the Theosophical Order of Service.

The program was given for the purpose of raising funds to help pay for the Farley mural in the reception hall of Headquarters building. Mrs. Cecil R. Boman, head of the Arts and Crafts Group, was responsible for the organization of the program and both she and Mrs. Norman Parker who assisted her in arranging it deserve appreciation for the fine results accomplished.

A number of friends from Wheaton and other nearby towns attended. Miss Allis is well known to Theosophists because of her many appearances during conventions and summer schools at which times she has been most generous of her time and talent.

Libraries Receive *Elementary Theosophy*

A generous member who is keenly anxious to give as many people as possible the opportunity of knowing the teachings of Theosophy has offered to pay for placing copies of *Elementary Theosophy* by L. W. Rogers in fifty libraries in Illinois and Wisconsin. Headquarters is happy to take the necessary steps to put this splendid plan into effect.

Probably there are others who are equally appreciative, who would like to make a similar contribution. Probably there are others who are equally eager to share a knowledge of the Ancient Wisdom and who may be glad to contribute books for the libraries in their own or other states.

The Peace Movement

Mrs. Henriette Posner, who works in connection with the Peace Movement, asks that we insert the following notice:

Those who wish to cooperate in spreading the ideals of Peace as their contribution towards making the coming Disarmament Conference a success can do no better than send for the leaflet entitled "War" by Ralph Waldo Emerson. The material is assembled from Emerson's Essays and presents a solution for Peace that embraces the Theosophical viewpoint.

The leaflets are 6 cents for single copy, 30 cents for five copies, and may be secured through

Mrs. Henriette Posner,
552 Humboldt Street,
Rochester, New York.

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Book Reviews



All books reviewed in these columns may be secured through The Theosophical Press, Wheaton, Ill.

The Behavior of Health, by Dr. N. A. Ferri. Published by Advance Publishing Co., Chicago, Ill. Price, cloth, \$2.50.

This book contains nothing new and very little which is original. The treatment of disease by suggestion is as old as humanity and is used by all medical practitioners, either intentionally or unintentionally.

The author is, of course, unquestionably right in what he says about the efficacy of mental suggestion, not only in the curing of disease, but in every relation of life. The great objection to the book is that it is written entirely along materialistic lines. For the author "the mind" and "the brain" are apparently synonymous terms. He seems to have no knowledge of anything higher than the dense physical body. He knows nothing of the more subtle vehicles, the desire body, the mental body, etc., not even of the etheric double. He speaks constantly of the mind, but confesses that he cannot define it; he writes of the *vis medicatrix naturae*, but does not say what he means by "nature," nor from whence comes nature's healing power; in fact his statement of self-evident truths which are known to most people of education, is perfectly correct, but having described the conditions which exist on the physical plane, he seems to feel that he has done all that can be done, while in reality he has explained none of the real forces lying back of the physical manifestations. He has evidently read extensively the works of leading materialistic writers, and without realizing the fact, has himself become the victim of the power of suggestion exercised by them upon his lower mind. In fact the book consists very largely of quotations from these authors.

The chapter on "the application of ideas through suggestion" is excellent. The present writer can testify to this, for he used the method throughout a medical practice extending over a period of forty-three years. One cannot help feeling regret that the author did not extend his reading beyond the narrow limits of materialistic science.—John McLean.

The Rosicrucians, Their Rites and Mysteries, by Hargrave Jennings. Revised and enlarged edition. Published by E. P. Dutton & Co., New York, N. Y. Price, cloth, \$4.00.

Here is a history (for the first time treated seriously in English) of the famous order of the "Red Cross" or of the "Rosicrucians."

In it will be found the best account of this illustrious and mysterious Fraternity, whose system of religious philosophy has not only exercised, for hundreds of years, an extraordinary influence on so shrewd a people as the Jews, but has captivated the minds of some of the greatest thinkers in Christendom.

Death and Renewal, by Paul Bjerre, translated by L. Von Tell. Published by The Macmillan Co., New York, N. Y. Price, cloth, \$3.00.

We are told that Dr. Bjerre is "probably the most widely discussed writer in Sweden today," as psychologist and philosopher. This is an unusual work, interpreting evident changes in human life and character, and in the history of nations and races, as processes in great natural and psychological laws which produce mechanization, disintegration, death, and renewal. To the Theosophical student the theory is not new. The author expresses in one way what the Theosophist sets forth in another. He maintains that "God is neither alive nor dead," but the force of rhythm in the universe. The theosophist realizes that even as our several bodies, including the physical, are composed of qualitative electricities corresponding to the different planes of substance, so the God of the universe is a Being of Fohatic or Cosmic Electricity, and the great Force of Life, Form and Will.

The translation is beautifully rendered in a clear, flowing style, and fascinates the theosophical reader, as a verification of theosophical teaching through many realms of existing facts.—Maude Lambert-Taylor.

Voice and Speech Problems, by Letitia Raubichek, director of Speech Improvement in the New York City Schools. Estelle H. Davis, Lecturer in English, and L. Adele Carll, Chairman of Speech Department Newton High School, New York, N. Y. Published by Prentice Hall, Inc., New York, N. Y. Price, cloth \$1.60.

This is a text-book upon the subjects named in the title, and if a layman may be permitted to offer an opinion, it is a very thorough and comprehensive treatise upon the subject. The method of teaching is certainly very practical and, if the directions are carefully and conscientiously followed by the student the result should be a marked improvement in his manner of speaking.

As to the advisability of trying to impose English pronunciation upon the American language there may be room for argument. The language of this country is one which has been evolved by Americans and though it resembles that spoken in England, it differs from it in pronunciation, in spelling and in the meaning of many of the words. A large part of the section on Phonetics might be omitted without detracting from the value of the book so far as its use in American schools is concerned.

This book should prove of great value to teachers of correct speech.—John McLean.

THE THEOSOPHICAL MESSENGER

46 *ment Obsession, by Lloyd C. Published by Willett, Clark and Chicago, Ill. Price, cloth, \$2.50.*

fail to read this book you will have something of real value. In writing think Dr. Douglas had in mind at least no definite purposes. How many more he may have had I do not know, but of these two I am certain. First, he had the plot of a most interesting novel. There is not a dull line from the beginning of the book to the end of the last chapter.

It is a medical novel; that is, the principal characters are members of the medical profession or closely connected with it. However, the author does not make the mistake of sacrificing the interest of the story by introducing technical points. The medical setting is used only for the working out of the plot.

The second purpose was to drive into the consciousness of the reader in such a way that he is not likely to forget it, a knowledge of the great power which is aroused by unselfish service; service rendered without hope of, nor desire for, reward. This is really the central theme of the book, but so skillfully is the plot worked out that the lesson taught seems only incidental to the story, and yet it is indelibly impressed upon the mind of the reader.—John McLean.

The Enduring Quest, by H. A. Overstreet. Published by W. W. Norton & Co., Inc., New York, N. Y. Price, cloth \$3.00.

From the standpoint of the Theosophist this is a truly great book. When a scientist of the prominence of Professor Overstreet has the courage to rise from the dead level of materialistic science and vision the true evolution, that of human consciousness, with all that such evolution leads to, it is certainly encouraging to those who believe in the ultimate high goal toward which humanity is traveling. While the author's conclusions do not quite reach the height toward which Theosophical teachings point, he also is a searcher after truth and a student of the divine wisdom. He has made a great stride in advance of the ordinary material scientist of the present day and the road by which he travels in his search is immaterial; the important thing is the fact that a man of his prominence should make such an advance.

The book will be heartily welcomed by all who are earnestly seeking for more light upon this all-important subject, and the author's logical manner of reasoning will be of great help to many who are still hampered by the materialistic science of the last century.

The reading public owes the author a debt of gratitude for his clear and convincing presentation of his subject.—John McLean.

Gay-Neck, the Story of a Pigeon, by Dhan Gopal Mukerji. Published by E. P. Dutton & Co., New York City. Price \$2.00.

This book came to the attention of the writer through a teacher who finds it very popular with her ten-year-old pupils. It is

another unusual story, giving an account of a Hindu boy and his pet pigeon. The reader is carried from the heights of the Himalayas to war-sickened Europe, where Gay-Neck did his bit for the Allies. One of the most thrilling adventures is the night spent in the jungle, where Gay-Neck's owner sits on a banyan tree beneath which pass tigers and elephants. The illustrations are delightful and the book won one of the earlier John Newbery medals.

The Wheel of Life, by Rev. A. Henderson, Vicar of St. John de Sepulchre, Norwich. Published by Rider & Company, London, England. Price, paper, \$0.50.

This is a thoughtful and scholarly treatise upon reincarnation from the standpoint of a Christian clergyman. The author believes that there is nothing antagonistic to orthodox Christianity in such a belief and he argues clearly and logically in favor of its reasonableness. He quotes freely from numerous writers, both Christian and non-Christian, showing evidence of wide study upon the subject.

It is indeed encouraging to find such broad-minded men among Christian teachers, men who can break away from the narrow interpretations of the Christian scriptures which have driven many thoughtful people from the churches. The fact that the author is not a Theosophist makes the book a valuable means for bringing this great truth to the attention of those who have been prevented by inherited prejudice or false teaching from the consideration of the subject.—John McLean.

Egypt: The Home of the Occult Sciences, by T. Gerald Garry. Published by John Bale, Sons & Danielson, Ltd., London, England. Price, cloth, \$3.00.

This is a book which will appeal to the Egyptologist, learned in the ancient lore of this mysterious country, rather than to the ordinary reader who lacks such special knowledge. It is an exhaustive study of the physicians of ancient Egypt and their methods of treating disease. To one with so rudimentary a knowledge of the subject as that possessed by the present writer an adequate review of the book is hardly possible. To the student of Egyptology it offers a wealth of knowledge, the result, evidently, of extensive research and deep study. To such a one the book will prove of great and absorbing interest.—John McLean.

The Message of Zoroaster, by A. S. Wadia. Published by E. P. Dutton & Co., New York, N. Y. Price, cloth, \$1.50.

The object of this Series is to carry on a comparative study of the great Religions of the World, to winnow out their leading ideas and tenets, and present them in a form and language immediately applicable to our own times and surroundings.

Wheaton

(Concluded from page 39)

inner loveliness only as you endow me with spiritual values. Make me your shrine, wherein glows the eternal light of the Lords of Life and Wisdom to irradiate the worlds."

I find here a small band of fine, mostly young, eager, spirited workers round your devoted National President. His heart, I see, is filled with a great longing to serve you well, simply and wisely and as fully as circumstances permit. Experience has taught me to sympathize with executive heads whose plans are checked here and checked there because of lack of means to carry out just those activities which members most need and most desire for the welfare of both the lodges and the public. I suspect that Mr. Cook longs much more ardently than he expresses for your fuller cooperation in his plans, for your support of his efforts, for your sacrifices with his commingled to make of headquarters the Section's radiant home, whence shall shine ever more brightly the "Light" that shall illumine the darkness of a puzzled, distracted and despondent world.

Word From Dr. and Mrs. Arundale

Just as we are going to press, we have received a cable from Dr. Arundale stating that they are definitely expecting to attend Wheaton Institute after visiting Australia and Auckland, New Zealand.

It is wonderful news to have this assurance.

Itineraries

Señora Consuelo de Aldag

Jan. 27-Feb. 5, Billings, Montana
Feb. 11-13, Butte, Montana
Feb. 14-15, Anaconda, Montana

The Rt. Rev. Charles Hampton

Feb. 2-4, Milwaukee
Feb. 5-14, Chicago
Feb. 15-17, Detroit
Feb. 18-21, Cleveland
Feb. 23-Mar. 8, New York

Mr. Fritz Kunz

Feb. 1-19, New York, Brooklyn, Montclair, N. J.
Feb. 21-24, Baltimore, Md.
Feb. 25-26, Washington, D. C.
Feb. 27, Norfolk, Va.
Mar. 1-6, Jacksonville, Gainesville, Fla.

Dr. Nina E. Pickett

Dec. 23-April 1, St. Petersburg, Fla.

Mrs. Josephine Ransom

Feb. 3-14, Los Angeles
Feb. 16-22, San Francisco
Feb. 25-26, Portland, Ore.
Feb. 29-Mar. 6, Tacoma, Wash.

Mr. L. W. Rogers

Jan. 31-Feb. 5, Jacksonville, Fla.
Feb. 7-11, Houston
Feb. 14-18, San Antonio
Feb. 21-Mar. 3, Los Angeles.
March 6-19, San Francisco

Building Fund from December 16 to January 15

Miss Minnie Tolby, Miss Ila Fain, Mrs. Martha F. Priest, Otis Vaniman, J. R. Perry, Walter Wessell, Miss Anita Henkel, Mrs. Lillian C. Pierre, Rev. Wm. H. Pitkin, Miss Florence R. Freeman, Andrew H. Foote, W. W. Shear, Mrs. Rebecca B. Ebbecka, John Snell, Miss Loretta McDonald, William V. Hukill, Edward Matteossian, Miss Fannie A. Moore, Sam Pearlman, Mrs. W. F. Underwood, Dr. Peter D. Pauls, L. P. Tolby, Mrs. Maude Waffle, Miss Edna F. Shipp—Total \$212.50.

Lightbringer Fund—Dec. 16 to Jan. 15

Omaha Lodge, Francis J. Krause, Detroit Lodge, Lansing Lodge, Milwaukee Lodge—Total \$102.00.

Founders' Day Fund—to January 15

Oakland Lodge, Milwaukee Lodge—Total \$15.00.

Tree Fund—to January 15

Mrs. Mary H. Scott—\$5.00.

Higher Memberships

Previously Reported	\$3,092.70
December Receipts	174.00
	<hr/> \$3,266.70

Marriage

Dr. Nelsine B. Gwinn of San Antonio Lodge to Mr. Ralph E. Fitzgibbons.

Deaths

Mr. Lee Fassett, National, December 30, 1931.

Mr. Anthony J. Benes, Milwaukee Lodge, December 2, 1931.

Mrs. Minnie A. Shepardson, Los Angeles Lodge, December 12, 1931.

Miss Katherine Hanson, Seattle Lodge, December 13, 1931.

Miss Ella W. Reber, Pacific Lodge, January 4, 1932.

Mrs. Fannie S. Hedin, Besant-Houston Lodge.

SELECTED WORKS FOR AN OCCULT LIBRARY

Revised Monthly

All books cloth. Send ten cents for complete catalog.

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Theosophical Glossary—Blavatsky.....	2.00
Ocean of Theosophy—Judge.....	1.00
Voice of the Silence—Blavatsky.....	.60
A Study in Consciousness—Besant.....	2.00
Secret Doctrine—Blavatsky, 3 vol.....	17.50
At the Feet of the Master—Krishnamurti.....	.75
Mahatma Letters to A. P. Sinnett.....	7.50
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Principles of Light and Color—E. D. Babbitt.....	10.00
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Sir Edwin Arnold.....	.75
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Reincarnation: The Hope of the World—Cooper.....	1.25
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The Story of Atlantis and the Lost Lemuria—Scott-Elliott.....	3.00
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The Influence of Music on History & Morals—Scott.....	3.00
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Letters from the Masters—First Series, \$1.25; Second Series.....	2.00
Thought Power—Besant.....	1.25
Fragments of a Faith Forgotten—Mead.....	7.50

KEY TO THE HEBREW-EGYPTIAN MYSTERY IN
THE SOURCE OF MEASURES ORIGINATING THE
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COMMONLY REFERRED TO AS THE SOURCE
OF MEASURES.

By J. Ralston Skinner.

This book has long been out of print and has become very scarce and consequently costly. It originally appeared in 1875 and is one of the most important works on the Great Pyramid, the Egyptian-Hebrew Religion, the Esotericism of the Bible, etc. It was held in very high esteem by H. P. Blavatsky and is quoted or referred to more than fifty times in the three volumes of *The Secret Doctrine*. This work should have a place in the library of every student of the Bible, Comparative Religion, Occultism, Theosophy, etc. It is a large 8vo. cloth bound, 387 pages.

Price, Cloth, \$5.00

The Inner Teaching and Yoga

By Charles Wase

An attempt to make the deeper philosophy of the East available to the Western World, and to unify the standpoint of the Eastern and Western Schools of Thought. The Author, who is widely known as a Teacher of its practical application, spent some years in India, as a young man, studying the subject dealt with in this book.

Price, cloth, \$1.50

The Theosophical Press, Wheaton, Illinois